# the Chaplain

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**Time and the Traveler in Tokyo**
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JULY - AUGUST
1969

# the Chaplain

A JOURNAL FOR CHAPLAINS SERVING THE ARMED FORCES, VETERANS ADMINISTRATION AND CIVIL AIR PATROL

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**Back Cover: Aerial view of Bagshot Park: Depot for Chaplains and the Church House for the United Kingdom. (See story, pages 10-15)**

**NOTE: Chaplains on active duty and other writers whose materials appear in this magazine present their personal views in respect to the subject being treated. Unless otherwise stated, these views do not necessarily represent the official position of the General Commission or of any governmental or private agency to which the writer may be related.**

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*All scripture quotations, unless otherwise designated, are from the Revised Standard Version of the Bible.*

# *Editor's Notes*

## A Memorial Fund and A Book of Remembrance

FOR many years individual friends and chapel congregations have sent in helpful gifts in varying amounts to support the General Commission's ministry to service personnel. The church bodies which maintain the Commission and operate it as their cooperative instrument underwrite all its basic operating expenses. Special gifts, however, enlarge the scope of the ministry and have always been important in its outreach and effectiveness.

Recently a mother sent a contribution in memory of her son who died in Vietnam. This gift, in support of *The Link* magazine, was the means she used to mark what would have been her boy's twenty-fourth birthday. The son had received a personal copy of *The Link* each month from his church at home and, after reading it, had passed it along to his buddies.

The General Commission has now established a Memorial Fund for the receipt of such gifts. The proceeds of the Fund will be used to provide for the free distribution of *The Link* and other Commission publications.

A Book of Remembrance has been placed in the chapel of the Chaplains' Memorial Building in Washington. Donors may supply the names of individuals or identify men by ship or military unit to be inscribed in the Book of Remembrance. The chapel and the Chaplains' Memorial Building are open to visitors.

# THOUGHTS FOR DOG DAYS

IN literary usage and common parlance there are all kinds of references to dogs. "Every dog has his day." "Love me, love my dog." Shakespeare wrote of "dogs of war," and there always seem to be men in time of peace who think "the country is going to the dogs." (Perhaps this is not an unreasonable prediction since the dog population in the United States is now estimated at more than 25 million.)

It is bemusing to mull over the wide range of figures of speech, folk wisdom and philosophical observations to which dogs unwittingly have lent themselves.

There is a sweeping old saying that is particularly deflating and offensive when turned against the hangups, fads, and crusades of one's own generation: "One dog barks at nothing and all the rest bark at him." It is always sobering and much more comfortable to look back sheepishly at such things over a lapse of time and see how much distortion there was and how little of lasting value in all the fury.

Dag Hammarskjold was thinking of the demands of higher priorities and larger perspectives when he observed that "on the field where Ormuzd has challenged Ahriman to battle, he who chases away the dogs is wasting time." Hard and dangerous tasks have always been easy to escape by preoccupation and distraction in lesser matters.

Samuel Johnson thought that Alexander Pope had lost his poetic cool when he wrote a pointed, undignified inscription for a dog's collar:

I am his Highness' dog at Kew;
Pray, tell me sir, whose dog are you?

However, Pope's lines cut and level away a vast amount of pretentious nonsense from every humorless demagogue whether he speaks from a throne, a soapbox, a lectern, television, or a printed column. In a supporting vein in *David Harum*, where no poetic reputation was at stake, we were reminded that in view of the limitations of the species "a reasonable number of fleas is good for a dog. It keeps him from brooding over being a dog."

Obviously a great many men do not take this life and its problems and opportunities seriously enough, but they seem to be overshadowed today by the grimly zealous, strident, destructive ones who want to pull the house down to save it.

Therefore, a concluding, reassuring observation on perspective in life is in order, drawn from these creatures who are supposed to reflect so many human foibles:

The little dogs barked but the caravan passed on.

—A.R.A.

By Cecil Coffey

# The Real Hero of July 4, 1776

IN Philadelphia on the morning of July 4, 1776, not all was well in the white-paneled State House room where the Second Continental Congress was convened. Two days earlier, the Congress had formally declared the American colonies to be independent of Great Britian. Now, after a short recess, many delegates were not sure they had acted wisely. There was still time to rescind the action, and some were in favor of doing so.

Hesitancy and uncertainty were reflected in their faces as they listened to young Thomas Jefferson read the paper he had been commissioned to write. It was entitled, "Declaration of Independence," and was easily the most inflammatory document ever produced in the American colonies. Approving it meant risking personal necks as well as personal property—and every congressman knew it!

"It goes too far," some said.

"The wrath of the whole British army will fall on us if we approve this paper," others asserted.

"The colonies are too young to leave home," still another group argued. "Even if we could gain independence, we couldn't stand alone."

Tempers ran high as a few ardent patriots argued against any compromise. It soon became evident, however, that the Congress was in no mood to approve the Declaration as written. Compromise seemed to be the only alternative to outright rejection of the document.

Then a tall, heavyset man in his middle fifties arose to speak. He was dressed in the black cloth of the clergy and had a dignified bearing that commanded attention.

"Dr. John Witherspoon, delegate from New Jersey, has the floor," announced President John Hancock. Immediately the room was quiet, all eyes focused on the speaker.

"There is a tide in the affairs of men, a nick of time," Witherspoon said, speaking slowly as if to emphasize every word. "We perceive it now before us. To hesitate is to consent to our own slavery. That noble instrument upon your table, which insures immortality to its author, should be subscribed this very morning by every pen in this house. He that will not respond to its accents and strain every nerve to carry into effect its provisions is unworthy the name of freeman."

He paused a moment, his eyes sweeping the tense faces before him.

"For my own part," he continued, "of property I have some, of reputation more. That reputation is staked, that property is pledged on the issues of this contest, and although these gray hairs must soon descend into the sepulchre, I would infinitely rather that they descend thither by the hand of the executioner than desert at this crisis the sacred cause of my country."

For a moment the hush of the little assembly was so intense as to be almost painful. Then the delegates, forgetting dignity and decorum, leaped to their feet with shouts of decision. Hesitation had vanished! Liberty was preserved and the course of America set! Later, the Declaration of Independence was inscribed on more suitable and more lasting material, with every delegate signing it.

JOHN Witherspoon had been in America for only eight years when he spoke those immortal words. Born in 1722 in the Presbyterian parish of Yester, near Edinburgh, Scotland—a parish of which his father was minister—he was educated at the University of Edinburgh. At the age of twenty-two, he took charge of his first parish. He climbed rapidly in ecclesiastical ranks until he was one of the foremost clergymen of the day, widely known on both sides of the Atlantic.

In 1768, after more than two decades of church leadership in Scotland, Witherspoon accepted the presidency of the College of New Jersey at Princeton, and soon set sail for America.

Upon arriving at Princeton, he set about enlarging the curriculum and improving facilities. Through his own brilliant example as a lecturer on eloquence, history, philosophy, and divinity, he encouraged methods of instruction far more stimulating than those formerly in vogue. His fame as a divine, and soon also as a patriot and statesman, added to the reputation of the college and attracted to it many of the brightest and noblest of American youths.

Witherspoon made Princeton and patriotism synonymous. He showed from the outset an unflinching sympathy with the rising spirit of American opposition to British encroachments. And he wasn't the least hesitant about expressing his views to his students. Frederick Frelinghousen of the class of 1770, afterwards a United States senator, voiced the spirit of Witherspoon's Princeton. "I have learned patriotism in Princeton as well as Greek," he said upon being graduated.

Records show that at least one hundred of Witherspoon's students became prominent leaders in the American Revolution and the post-war, formative years of the young republic. One—James Madison—was

president of the United States for two terms; one became vice president. Six were members of the Continental Congress; forty-three were elected to the United States Congress. Thirteen became governors of states when there were scarcely more than thirteen states in the Union. Three were seated on the bench of the U. S. Supreme Court. Twenty served as officers in the Continental Army under Washington. And, outside government circles, fifteen became college presidents in a day when colleges were few and far between.

But Witherspoon's activities were not confined only to making future leaders of his students. His patriotism knew no bounds. By articles published on both sides of the Atlantic, by letters to friends in England and Scotland, and by every means at his command, the patriotic clergyman declared the rights of America.

Naturally, this did not set well with the British, who were becoming more and more aware of this bold man's influence. After his part in the Declaration of Independence became known, Witherspoon's life was in constant danger from Tories and British alike. Several times he narrowly escaped capture.

Once British troops captured another clergyman, whom they mistook for Witherspoon. The poor man

**This statue of John Witherspoon, the pioneer Presbyterian minister who signed the Declaration of Independence, stands at 18th and N Sts., N.W., Washington, D.C.**

was tortured and killed, and the British boasted that they had gotten rid of their worst enemy. Almost weekly, there were reports that Witherspoon had been burned in effigy by British sympathizers.

MEANWHILE in the Continental Congress, Witherspoon worked feverishly. He appeared on more committees than any other member. "The chief duty of a Congressman is not to talk, but to work," he often declared.

He was a member of the secret committee negotiating with France for aid. He was on the board of war, the finance committee, and the committee to procure supplies for the army. It was largely through his efforts that Washington's troops were supplied after the gruesome winter at Valley Forge.

From the outbreak of the Revolution to its close and through America's early years as a republic, Witherspoon was devoted to the cause to which he had pledged life and reputation. Early in the war he urged an immediate confederation of the colonies. Looking into the future, he said: "It is not impossible that in future times all the states in one quarter of the globe may see it proper by some plan of union, to perpetuate security and peace: and sure I am, a well-planned confederacy among the states of America may hand down the blessings of peace and public order to many generations."

After the war, Witherspoon refused re-election to Congress and retired to his home at Princeton. Always a minister and educator first, he felt that more time should be devoted to his calling. But his counsel to Congress and to the young republic continued until his death in 1794.

Two monuments stand today in Witherspoon's honor. One is in Washington, D. C., and the other is in Fairmount Park, Philadelphia, on both are inscribed the immortal words of his nick-of-time speech.

But his speech and even he himself have been all but forgotten in the swift onrush of events. And most Americans go on celebrating the Fourth of July, unaware of the real hero on that day in 1776.

### For Further Reading


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### FROM THE FILES

**From 1812 to 1815 the Reverend John Owen was British Chaplain General to both the Army and Navy.**

**In 752 A. D. the Council of Ratisbon (Regensburg) made official provision for military Chaplains in the Western Church.**

**A forerunner of the U. S. Naval Academy at Annapolis was a school for midshipmen in the Washington Navy Yard conducted by a Presbyterian chaplain, Andrew Hunter, in 1812 and 1813.**

By Caspar Nannes

# A Visit with Chaplain Roy Parker

**Second in a series of visits with former Chiefs of Chaplains by Caspar Nannes**

THE small, slight chaplain shyly entered the office of the Army Chief of Chaplains in Washington and timidly asked the officer in charge, "Sir, why don't I get promoted? When am I going to become captain?"

The officer, Chaplain Roy Parker, replied, "I don't know, but if you give me your name I'll step over to the files and get some information."

On his return, he told the inquiring lieutenant, "I don't think there is a chance for another year."

About a month later the chaplain came back with the biggest captain bars Parker had ever seen.

"When did you get promoted?" he asked. "I have seen no orders."

"There were no orders," the man explained. "My wife got tired of seeing me wear the old lieutenant bars so she went out and got these captain bars and said, 'Put them on and wear them.'"

"Well," Parker said, "You better go to the finance officer and tell him, for you will not get a captain's pay unless he knows. You are the first chaplain ever promoted to captain by his wife."

The incident was one of the funniest that Parker, Army Chief of Chaplains from 1949-52, experienced during his 35 years as a chaplain. The most solemn was the communion service he conducted in 1942 at Rabat, Africa, the morning the men went into combat.

"It was the last communion service for many of them," he said. "Many never survived."

Probably the incident that affected

Parker most contained both humor and solemnity. In 1949 he was on duty with General Douglas MacArthur's staff in Tokyo. One of his duties was taking care of visiting VIP's, including housing and transportation. This particular day he was having special difficulty obtaining transportation for four visiting ministers and finally, in exasperation, told his secretary, Laurie, "I'm going to get out of here for a while or I'll blow my top."

Upon his return Miss Laurie reported that a young lieutenant had called him. A few minutes later the former again telephoned to tell Parker everything has been arranged. As an afterthought, he said, "I have another message for you. I think this will please you even more. Do you want me to read it or shall I send it over to you?"

"Read it," Parker ordered. The lieutenant did, informing the former that he had been promoted to Army Chief of Chaplains with the rank of Major General.

Mrs. Parker, a petite and vivacious person, recalled that she met him afterward in the open yard on her way back from a Japanese brush painting class.

"He was white as a sheet," she said. "My first thought was, 'What has happened to Coleen, our daughter?' But instead I asked, 'Roy, what is the matter?'

"I've been appointed Chief of Chaplains," he whispered.

When their teen-age daughter heard the news instead of cheering she burst into tears.

"Why did this have to happen to us?" she cried. She was having a great time in Tokyo with the other young people and did not want to return to Washington.

THE Hickory, Missouri, native entered the Army chaplaincy during World War I. He had been serving as pastor of Tipton (Mo.) Baptist Church when the conflict broke out. After serving briefly as a YMCA officer at Fort Riley, Parker responded to a call for chaplains in 1917 and was sent to the chaplaincy school at Camp Taylor, Kentucky.

"I felt I could do more for my church and my Lord by going into the chaplaincy," he recalled.

The move was encouraged by Dr. John Priest Greene, president of the William Jewell College at Liberty, Missouri, from which institution Parker had graduated that year.

"You go ahead into the Army and when you get out after the war go to seminary," Greene advised. But Parker never got out of the army until he retired in 1952, after 35 years as a chaplain.

The year 1917 proved memorable for Parker in another way; he met his wife, Brazilia Ginsburg, daughter of Baptist missionary parents in Brazil, at a young peoples' Southern Baptist Convention encampment. They were married on August 1, 1918, and last summer celebrated their 50th wedding anniversary.

When Parker was serving as chaplain of the 2nd Armored Division at Fort Benning, Ga., he became good friends with General George Patton. The outspoken general was strong for the chaplains and firmly supported the Easter Sunrise services. One year Patton met Parker and asked him about the service.

"Oh, we do not have much time,"

the chaplain said. "If we do get one up, will you take part in it?"

"Put me down," Patton answered.

People around the camp wondered how the general, with his colorful vocabulary, could take part in an Easter Sunrise worship.

"He gave a beautiful message of about 10 minutes," Parker recalled.

Patton was a great competitor, whether it was playing polo or bridge or fighting battles. Mrs. Patton, a sweet and pretty woman, once told Mrs. Parker that the general "never entered any action or competition without first going down on his knees and asking the Lord that he do his best. He did not ask to win, only to do his best."

In looking back upon a career, everyone recalls some embarrassing moments. One such possibility Parker deftly turned aside occurred at Patton's home. Every Sunday the general would invite the officers and their wives to his home for a social hour. At one gathering the host approached the Southern Baptist minister and asked, "Chaplain, what will you have to drink?"

"Why, General," Parker replied, "you know I never drink before sundown."

But the future Army Chief of Chaplains did not get off so easy on another occasion. During World War I while stationed at Bristol, England, he returned to camp late at night. The sentry demanded the password, which had been changed that day after Parker left camp. When the chaplain could not give the password, the sentry called the corporal of the guard. The same result occurred, and the corporal said, "Chaplain, I will have to take you to the guardhouse to give you the proper instructions."

Parker recently remarked he had been very happy that it was dark so his men could not see him being marched off to the guardhouse. He spent only a few minutes there before being released after receiving the proper password.

TWO men greatly influenced the budding young chaplain—John T. Axton, first Army Chief of Chaplains, 1920-28, and C. C. Bateman, the first chaplain Parker met after he got his commission.

"Axton was a great organizer and he really put the chaplains on the map," Parker declared. "In the early days a chaplain was pretty much on his own. Axton, a Congregationalist, had the foresight to see what could be done by the chaplains and he inspired the young men."

Bateman, the Missourian recalled, was a huge man with a bullhorn voice and a wonderful head of hair. He took Parker under his wing and became a kind of second father to the young chaplain.

Parker also served under General Douglas MacArthur in the Philippines from 1923-24 and in Tokyo, 1946-49.

"MacArthur was very good to the chaplains," he declared.

It was during the tour of duty in Tokyo, in 1948, that a memorable Easter Sunrise service was held, with Parker in charge, in the Imperial Palace Plaza. The chaplain said the whole plaza was decorated with lilies and a large Japanese choir sang.

After Parker retired in 1952 he went back to William Jewell College as a professor of American History. In 1958 he returned to the Washing-

*(Continued on page 29)*

By George A. Wright

# Bagshot Park:

## Home of Royal Army Chaplains

WHEREVER men and women serve in Her Majesty's Forces, chaplains and churches are provided for their spiritual needs. In addition, special centers called Church Houses have been set up, the first of which was opened in Jerusalem during the Western Desert Campaign of World War II.

When the war was over Church Houses were put on a permanent footing in various parts of the world and Bagshot Park became in 1947, both the Depot for Chaplains and the Church House for the United Kingdom. Here, ever since, groups of men and women of all ranks have met together and studied the Christian faith and its impact on their lives and work. Bagshot Park is situated in Bagshot Village, at the Junction of the A.30 and the Ascot road, the A.322.

**The Courses**

Every year about 35 Leadership, Information, and Confirmation Courses are held at Bagshot, and for the most part they last from Monday evening till Friday lunch time. The total annual number of students and visitors generally is about 3,000. In addition, 12 conferences or courses are held for Regular T & AVR and ACF Chaplains, and Chaplains' Assistants and the training of clergy who come into the Army as chaplains. Ordination Candidates and Lay Readers are guided and advised from the Depot. Special lecturers come to address groups on many of the problems of our time, seen against the background of the Christian faith.

**Programmes**

Programmes vary according to the type of course. Each day begins and ends with Prayers in the Depot Chapel which is a beautiful memorial to Chaplains who lost their lives between 1939 and 1945. The rest of the time is normally taken up with talks, discussions, and films. Afternoons are free for recreation, private study and

**The Royal Army Chaplain Depot, Bagshot Park, Surrey near London. Retreat Center for Royal Army chaplains. Here groups of men and women of all ranks meet to study the Christian faith.**

interviews with the staff. It is not surprising that in the atmosphere of Bagshot Park, many personal problems are aired and advice offered and received.

The object of the Courses is briefly to tell what Christians believe, why Christians believe, and how this can be related to daily living. The theme

**Methodist lads attending one of the 35 Leadership, Information, and Confirmation courses at Bagshot Park gather in the Common Room between a class session and luncheon (at 1300 hours). The tea-break was earlier (around 1100 hours).**

**(L to R) The Rev. Wm. Jamieson, M.B.E. (Meth); the Rev. Walter Evans, M.B.E., B.A. Warden of RAC Depot; Chaplain G. A. Wright, USN, Force Chaplain Naval Forces, Europe; and LT COL Graeme Crew, Curator RAC Museum, on occasion of presentation of a U.S. Navy Plaque to the RAC Museum.**

may not be new, but many students appreciate the approach and methods which are modern and helpful.

**An Ideal Opportunity**

Courses at Bagshot Park are a recognized feature of the Army's Training Programme. The work has the full support of the Army Board in seeking to fulfil its responsibilities to the serving soldier. The Warden and Deputy Warden and all who use the House are given every encouragement in their efforts for the kingdom of God.

A Bagshot Course is official duty, like any other Army Course, and the courses are listed regularly in DCIs. Vacancies are allotted to Garrisons and Units and Chaplains assist Commanding Officers who have the re-

**A display of Royal Army Chaplains' uniforms in the Museum located at Bagshot, RAC Depot. The museum is supervised by LT COL Graeme Crew, Secretary and Curator, a retired line officer.**

**The Memorial Chapel, Bagshot Park. Dedicated in 1951 by the Deputy Chaplain General, the Rev. F. P. U. Alexander. At the same time Field Marshall the Viscount Montgomery unveiled the memorial panels in the Chancel bearing the 96 names of chaplains who gave their lives during WWII.**

sponsibility of selecting candidates who will attend.

**Administration**

*Staff*: The present staff consists of two Regular Army Chaplains who are the Warden and Deputy Warden, an Administrative Officer, and a small military and civilian staff.

*Dress*: Uniform is worn daily for morning lectures, but after 1300 hours plain clothes may be worn.

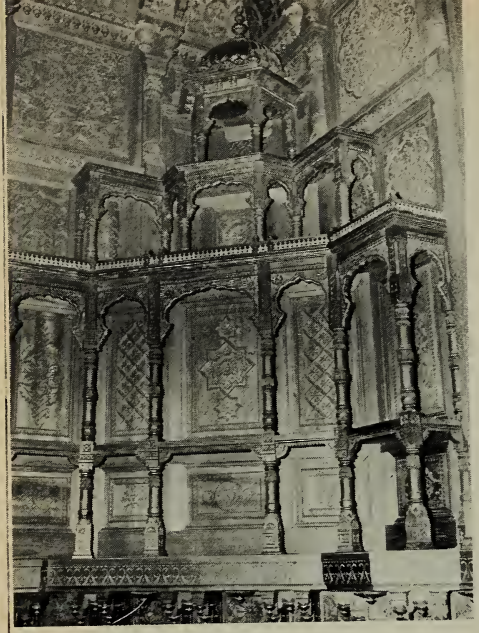
*Arrival*: Students who travel by train are met at Bagshot Station. Those who wish may come by road (public transport rate) and there is adequate parking space.

*Food and Accommodation*: These are both first class and the panelled dining room of this one-time royal mansion is a joy to behold. The Depot Library and Museum are open to students and the spacious grounds are very attractive. All modern amenities are available including both indoor and outdoor games, TV, and normal mess facilities.

**The House**

The House was built on the instructions of HM Queen Victoria as a residence for HRH Princess Louise Margaret, daughter of King Frederick George of Russia, who married HRH The Duke of Connaught.

Construction started in 1875 under



**The Indian Room at the entrance to the Memorial Chapel. Formerly a billiard room, it was a wedding gift to the Duke of Connaught from the Princes of the Indian Native States. Craftsmen from the Mayo School of Art, Lahore, were employed under the supervision of Ram Singh and the principal, J. L. Kipling, the father of Rudyard Kipling. Construction began in 1885 and was completed in 1887. The room is now used for the showing of training and religious films.**

the supervision of Lieutenant Colonel Elphinstone, CRE Aldershot. The main building was completed in 1879, the North Wing being added in 1885.

The "Indian Room" (the billiard room) was a wedding gift to HRH The Duke of Connaught from the Princes of the Indian Native States. Craftsmen from the Mayo School of Art, Lahore, were employed on the work under their supervisor Ram Singh and the principal, J. L. Kipling (the father of Rudyard Kipling). These two names are commemorated in the panels above the lefthand fireplace in the Billiard Room. Construction of the Billiard Room commenced in 1885 and was completed in 1887.

**Military Use Of Bagshot Park**

On the death of HRH The Duke of Connaught, Bagshot Park in 1942 was used as the ATS Staff College until 1945, when it became an Officer Selection Center. In 1946 HM King George VI offered it to the Chaplain General for use as the Depot and Training Center of the RAChD The offer was accepted and the War Department was given a lease of 40 years. The first Chaplains Course was held at Bagshot at the beginning of 1947.

Pre-war the RAChD was in fact the only Army Regiment or Corps which did not have its own Depot. During the 1939-45 War, the RAChD's main Training Centers were at Chester and Tidworth.

The Memorial Chapel was dedicated on the 19th of July, 1951, by the Chaplain General, The Rev. Canon F. Ll. Hughes, assisted by the Deputy Chaplain General, The Rev. F. P. U. Alexander. At the same time Field Marshal The Viscount Montgomery of Alamein unveiled the memorial panels in the Chancel bearing the names of Chaplains who gave their lives in the World War of 1939-45. The names of 96 Chaplains of the RAChD of all denominations are commemorated thereon in addition to Chaplains of

**The Deputy Warden, the Rev. Brian Dougall (Meth) addressing students in the Lecture Room. The Rev. William Jamieson, M.B.E., Senior Chaplain (Meth) at the Royal Army Base at Aldershot is seen in the background.**

Commonwealth Forces.

The Architects were Messrs. Lorimer and Matthews; the wood-carving is by Messr. Scott Norton of Edinburgh and the Memorial window is the work of Messr. Clokey of Belfast.

The Windows portray L. to R: a POW Chaplain holding a service inside the barbed wire of his captivity: Soldiers in North Africa: The figure of Christ: Soldiers in NW Europe: a Chaplain celebrating Holy Communion in the field.

END

## FROM THE FILES

### More on Chaplains and the Medal of Honor

**Chaplain Parker C. Thompson of Fort Hamilton has identified for us the three Civil War chaplains who received the nation's highest award:**

**"During the Civil War the following U. S. Army chaplains (received the award): Milton L. Haney, 55th Illinois near Atlanta; John M. Whitehead, 15th Indiana, at Murphreesboro; and Francis B. Hall, 16th New York, at Salem Church."**

**—See March-April, 1969, CHAPLAIN, p. 23**

# Chief of Chaplains, U.S. Army

The practice of having clergymen accompany American troops in training and in battle is older than our nation. The need for an organized chaplaincy became increasingly apparent during World War I. On July 15, 1920, the first Army Chief of Chaplains was appointed.

As a part of our continuing series on chaplaincy leadership we present a roster of the twelve chaplains who have served in the senior administrative role.

**John T. Axton**
**Chaplain (Colonel) USA**
**15 July 1920—6 April 1928**
**Congregational**

**Edmund P. Easterbrook**
**Chaplain (Colonel) USA**
**7 April 1928—27 December 1929**
**Methodist**

**Julian E. Yates**
**Chaplain (Colonel) USA**
**23 December 1929—22 December 1933**
**Baptist**

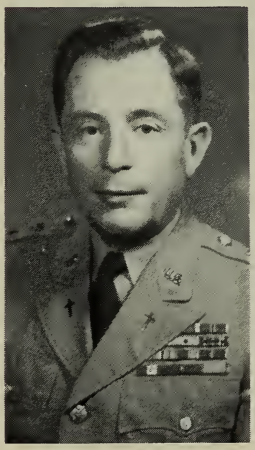
**Alva J. Brasted**
**Chaplain (Colonel) USA**
**23 December 1933—22 December 1937**
**Baptist**

**William R. Arnold**
**Chaplain (Major General) USA**
**23 December 1937—14 February 1945**
**Roman Catholic**

**Luther D. Miller**
**Chaplain (Major General) USA**
**12 April 1945—July 1949**
**Protestant Episcopal**

**Roy H. Parker**
**Chaplain (Major General) USA**
**2 August 1949—27 May 1952**
**Baptist**

**Ivan L. Bennett**
**Chaplain (Major General) USA**
**28 May 1952—30 April 1954**
**Baptist**



**Patrick J. Ryan**
**Chaplain (Major General) USA**
**1 May 1954—30 October 1958**
**Roman Catholic**

**Frank A. Tobey**
**Chaplain (Major General) USA**
**1 November 1958—31 October 1962**
**Baptist**

Charles E. Brown, Jr.
Chaplain (Major General) USA
1 November 1962—31 July 1967
Methodist

Francis L. Sampson
Chaplain (Major General) USA
18 August 1967—
Roman Catholic

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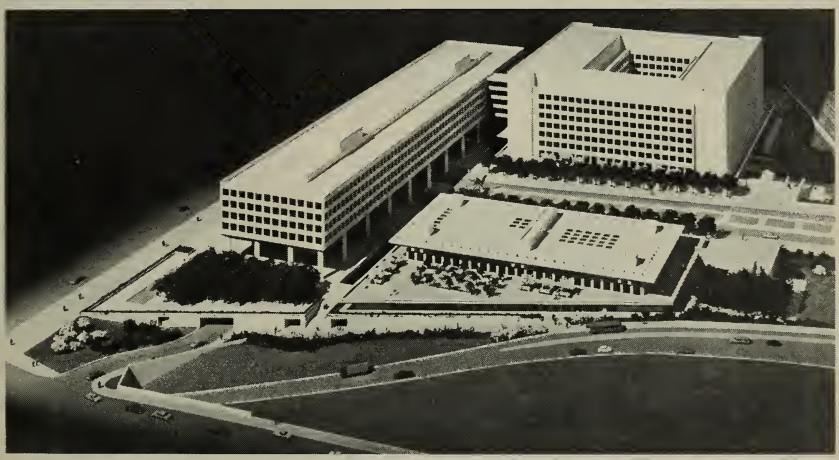

THE FORRESTAL BUILDINGS
new home of the Army Chief of Chaplains, 10th and Independence Ave., S. E., Washington, D. C. 20314

**Alexander to Brubaker: "I present this gavel, the symbol of your office."**

# Chaplains Commission Elects Dr. C. Edward Brubaker

THE REV. Dr. C. Edward Brubaker, pastor of The First Presbyterian Church of Englewood, New Jersey, and a World War II Navy Chaplain with service in the South Pacific, was elected in March as the 20th Chairman of the General Commission on Chaplains and Armed Forces Personnel. Dr. Brubaker is a former chairman of the Department of Chaplains and Service Personnel of the United Presbyterian Church, USA.

Other Commission officers elected for the new biennium by the delegates from 35 denominations are Dr. Harold Dekker, Vice Chairman, Dean of Calvin Seminary, Grand Rapids, Michigan; and the Rev. Edward I. Swanson, also a Vice Chairman, on the staff of the Episcopal Bishop for the Armed Forces, New York City. The Recording Secretary, the Rev. James J. Alexander, of the national staff of the Presbyterian Church in the U. S., Atlanta, Georgia, was renamed to his position. The Treasurer, the Rev. Dr. William

E. Flood, chaplaincy executive of the American Baptist Convention, Valley Forge, Pennsylvania, also was renamed for another term.

Two executive staff members of the Commission were reelected. They are the Rev. Dr. A. Ray Appelquist of Fairfax, Virginia, Executive Secretary since 1962, and The Rev. Dr.

→

**The Executive Secretary: "How about that! Another biennium together."**

**Sam Sobel (left), Navy, to Clarence Hobgood of USAF and CAP: "That's a pretty tall story."**

**Two chairmen of denominational chaplaincy commissions. *Left,* John Crowell of the Presbyterian Church, US, and *right,* Dan Thomas of the United Presbyterian Church, USA.**

**C. T. Denbo (left) of Winona Lake, Ind., greets H. R. Collins Lee of Washington, D. C.**

Lawrence P. Fitzgerald of Silver Spring, Maryland, editor of *The Link* and departmental executive since 1957.

In addition to the election of officers the Commission members heard reports from several working committees and from the Chiefs of Chaplains of the Armed Forces and the Director of Chaplaincy Services of the Veterans Administration.

Dr. Brubaker, the new chairman of the Commission, succeeds Dr. Karl A. Olsson, President of North Park College and Seminary, Chicago, Illinois.

New members of the Commission's 29-member Executive Committee are, Bishop Paul V. Galloway, United Methodist, Little Rock, Arkansas; Bishop H. Ellis Finger, Jr., United Methodist, Nashville, Tennessee;

**Arthur Van Eck (left) of the Reformed Church in America talks with Chaplain Hans Sandrock, the executive of the Armed Forces Chaplains Board. Chaplain Sandrock gave an illustrated lecture on the Board and its program at the Wednesday session.**

**Two Chiefs and the Director of VA Chaplaincy pictured with Brubaker and Alexander. From left to right: Chess, Kelly and Braaten.**

**Four of the six officers of the Commission for the 1969-1971 biennium: *Left to right:* Swanson, Brubaker, Alexander, and Appelquist. Flood and Dekker unable to be present.**

the Rev. Aaron B. Markuson, Evangelical Covenant Church, Chicago, Illinois; and the Rev. Dr. Robert L. Stamper, Presbyterian Church, U. S., Atlanta, Georgia.

**Fellowship at the tables. Left to right, in foreground: McLaughlin, Vivrett, Kregel, Knoff, Martin and Markuson. In background, left to right: Thomas, Harriman, and Wood.**

**Cyril Best (left) of New York talks with Bishop Harold Gosnell of San Antonio.**

# Roster of Former Chairmen of the Commission

**1917-1969**

Photos of these men appeared in the May-June 1967 issue of *The Chaplain*, pp. 62-65.

**1917** **Alfred Harding** (Episcopal) 1852-1923
Protestant Episcopal bishop of Washington, D. C.

**1918** **William F. McDowell** (Methodist) 1858-1937
Chancellor, Denver University; Methodist Bishop of Washington, D. C. area.

**1925** **W. S. Abernethy** (Baptist) 1872-1959
Pastor, Calvary Baptist Church, Washington, D. C.

**1929** **Jason Noble Pierce** (Congregational) 1880-1948
Chaplain (LTC) in A.E.F.; pastor, 1st Congregational Churches, Washington, D. C., and San Francisco.

**1931** **James E. Freeman** (Episcopal) 1866-1943
Lyman Beecher Lecturer at Yale—1928, Protestant Episcopal Bishop of Washington, D. C.

**1935** **Joseph R. Sizoo** (Presbyterian) 1884-1966
YMCA and Chaplain service with the A.E.F.; Collegiate Church of St. Nicholas, New York City; Professor of Religion, George Washington University, Washington, D. C.

**1939** **Rufus W. Weaver** (Baptist) 1870-1947
President of Mercer University; pastor 1st Baptist Church, Washington, D. C.

**1941** **Adna W. Leonard** (Methodist) 1894-1943
Methodist Bishop of the Washington, D. C., area, killed plane crash in Iceland with LTG Frank M. Andrews.

**1943** **William B. Pugh** (Presbyterian) 1889-1950
Chaplain in A.E.F.; Stated Clerk Presbyterian Church, USA; member, Central Committee of the World Council of Churches.

**1945** **Henry Knox Sherrill** (Episcopal) 1890-
Red Cross and Chaplain service in A.E.F.; Protestant Episcopal Bishop of Massachusetts, and presiding bishop. President, National Council of Churches.

1947 **Joseph C. Hazen** (Baptist) 1873-1967
Corresponding Secretary, the American (Northern) Baptist Convention.

1949 **Charles W. Flint** (Methodist) 1878-1964
President, Cornell College of Iowa; Chancellor, Syracuse University; Chairman, Federal Board of Arbitration; Bishop of the Methodist Church in Atlanta, Syracuse, and Washington, D. C.

1950 **Stewart M. Robinson** (Presbyterian) 1893-1965
A.E.F. Chaplain, Editor, *The Presbyterian;* Author, *The Political Thought of Colonial Clergy.*

1953 **Willard M. Wickizer** (Disciples) 1899-
Executive Chairman, Church Life and Work, and other staff positions in the Christian Church (Disciples)

1955 **Fred S. Buschmeyer** (United Chruch of Christ) 1899-
Pastor, Westmoreland Congregational Church, Washington, D. C., Director, Washington Office of National Council of Churches.

1957 **Reuben H. Mueller** (Evangelical United Brethren) 1897-
U. S. Army instructor, 1918, President, Council of Bishops, EUB Church; President, National Council of Churches.

1959 **Henry I. Louttit** (Episcopal) 1903-
Army Chaplain WWII; Protestant Episcopal Bishop of South Florida.

1963 **Claude H. Pritchard** (Presbyterian) 1896-
Secretary, Division of Home Missions, Presbyterian Church in the U. S.

1965 **Karl A. Olsson** (Evangelical Covenant) 1911-
Army Chaplain WWII; author; President of North Park College and Seminary, Chicago.

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**Sunday: 10 a.m. to 1 p.m.**
**Tel. 665312-692549**

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**BINH THUY AIR BASE, RVN. OPEN-AIR MASS. Chaplain Juaire celebrates mass at one of the many outposts in the Mekong Delta. He and Chaplain Gallop fly from Binh Thuy Base as often as possible to provide services for the few Americans stationed there.**

# *Chaplains in the Mekong Delta*

BINH THUY AIR BASE (7AF)— Two Air Force chaplains at Binh Thuy Air Base, in the heart of the Mekong Delta in Vietnam, are confronted with a situation that is quite different from the life chaplains lead on stateside bases.

Chaplain, MAJ, Walter L. Gallop, 36, Harbinger, N. C., and Chaplain, CPT, Joseph A. Juaire, 45, Pawtucket, R. I., agree that stateside, the chaplaincy is quite similar to having a church in civilian life. Congregations are fairly established and there is a close unity between the minister or priest and his parish. At Binh Thuy, faces change continually because of the constant rotation of military personnel.

Although services are held regularly at the base chapel a great deal of the clergy work is outside of the church. Flights are made as possible to outlying posts throughout the

Mekong so that religious services may be brought to the five or six Americans that help man them. Open fields or empty airplane hangars serve as places of worship.

The men at these posts are eager to talk with someone new. Chaplains spend hours listening to them speak of home, their loved ones and their anxieties. The men momentarily put aside the thought of death by Viet Cong bullets or mortar and tell of the future to which they are looking.

The periods of isolation and danger lead them to seek answers concerning God and their relationship to him. The Chaplains try to help them by seeking with them the answer they need.

While these fellowmen may not always verbalize their love for God, the chaplains find they express it in their lives and actions.

Life in a bunker during a mortar attack creates a closeness between the chaplain and his men. His presence in one of these moments awakens a silent prayer for the well-being of all concerned and a hope that all would safely survive.

Acts of heroism and utter disregard for one's safety are witnessed in such moments when men remain exposed to falling mortars trying to assist a comrade wounded by the razor-like shrapnel. "During these moments of fear the men may or may not turn to God, but all do think of him,"

**BINH THUY AIR BASE, RVN. Gifts for the New Year. Chaplain Walter L. Gallop is assisted by a young Vietnamese lady as he hands a gift package to a Vietnamese Air Force Sergeant. Over 3,000 dependents of Vietnamese enlisted personnel were presented the gifts donated by Binh Thay personnel to help celebrate Tet, the oriental New Year.**

BINH THUY AIR BASE, RVN.—Perimeter Round. Airman First Class Gary C. Dawkins (center), 21, Albany, Ga. smiles happily as Chaplain Gallop (left) and Chaplain Juaire chat with him. The chaplains make daily and night-time rounds talking with the security personnel.

At an Oriental New Year celebration, Chaplain Juaire presents a Tet (New Year) gift to a youngster during a civic action party on Binh Thuy Air Base.

states Juaire. "For many it is perhaps the first prayer in a long time."

Chaplains Gallop and Juaire spend quite a bit of their time assisting with Civic Action Programs to benefit some of the less fortunate Vietnamese citizens. They see to it that food, clothing, and other essentials sent by people in the states are distributed to orphanages and needy families.

Airmen from the base are very much involved with these projects. "The basic goodness of the men in times of lesser tension is demonstrated by the airmen helping to build schools and homes and donating money from their own pockets to help these people," commented Chaplain Gallop.

One of the toughest jobs encountered by the chaplains is that of writing consoling letters to families of men who have died in defense of their country. The following excerpts are from a letter Chaplain Juaire received from a woman who recently lost her husband.

"Thank you much for your most consoling letter. It meant more than I can say. I'm so glad that you had the opportunity to know my husband; he was indeed a fine and religious man. I know he was prepared to meet God face to face. The feeling of peace has been with me almost from the moment that we knew he was no longer with us—my 'Pilot Angel' rests in the hand of God. Again, thank you. Please remember my loved one in your prayers." END

**It isn't the things in the Bible I don't understand that worry me; it's the things I do understand.**

**—Mark Twain**


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## A VISIT WITH CHAPLAIN ROY PARKER

*(Continued from page 9)*

ton area, serving as interim pastor of several northern Virginia Baptist churches and preaching extensively. But since 1965 the former Chief of Chaplains has been taking life more leisurely with Mrs. Parker at their apartment at 5473 Sanger Avenue, Alexandria, Virginia. END

By Robert F. Hemphill

# Time and the Traveler in Tokyo

As a visitor to Tokyo, whether you are picking up the threads of an old romance with the world's largest city or making your first tentative gestures of acquaintance, you have a problem. If you are to get the most out of your visit, you have to sort through a variety of attractive possibilities which compete for your time. This requires difficult decisions because, as one longtime foreign resident puts it, you can find anything you are looking for in Tokyo if you just keep at it.

To trim down the wide compass of possibilities the U. S. military man on leave in Tokyo often heads for the USO on the Ginza (street signs call it "Chuo-dori" now but nobody pays much attention) where he can get reliable information and assistance in a hurry. He may also check with the tourist desk at his hotel or any of the many travel agencies. For that matter, he'll find competent travel and sightseeing consultants at the major U. S. facilities in the Tokyo area.

Getting around in the city presents no great obstacle, as long as you include a modest time pad in your planning to take care of occasional traffic tie-ups. Except when it rains, it's easy to hail a cab and their rates are reasonable. Rail lines and subways crisscross Japan's capital so completely that usually you can travel without delay to a station within easy walking distance or a short cab ride of your destination. For the brave in heart who have the right documentation (an international or Japanese driver's license) there are rental car firms ready to put you in the driver's seat—and in Japan it's on the right-hand side, which can be stimulating your first time out.

If you've got special interests, consult the experts. Suppose, for example, that you want to learn more about the International Christian University (widely known as "ICU"), founded in 1949 in one of Tokyo's suburbs, or perhaps you've contributed through your church or chapel program to the Ivan L. Bennett Scholarship Fund (named in honor of the former Chief of Army Chaplains) at the Tokyo

Union Theological Seminary, a neighbor of ICU's, and want to visit the institution which trains a majority of Japan's Protestant pastors. The experts to consult in this situation are located in the Public Relations Office of the Kyodan (United Church of Christ in Japan), room 401 of the Kyobunkan, just a block away from the USO. The English speaking staff is prepared to arrange visits to all church-related activities such as schools, hospitals, and orphanages. They will make all necessary appointments and introductions for you, put maps and routing instructions in your hand, and in some cases furnish guides.

One of the easiest things to find in Tokyo is a church where you can attend English language worship services. Whatever your denominational affiliation, you've got a friend in town. To illustrate, the map on pages 32-33 shows relative locations within Tokyo of a representative selection of religious institutions and other establishments of interest to the visitor. For reference the Yamate Line, one of Tokyo's most important transportation arteries which loops the center of the city, is shown. Subway, rail and street detail are purposely omitted because maps with such information are readily available to the visitor who comes to Tokyo.

Below are listed the addresses and telephone numbers of the places depicted on the map. Religious services are in English unless otherwise noted. You should call beforehand to check schedules, or see the Friday edition of *The Japan Times* (it's in English) which devotes a full page to religion, including locations and times of more than forty-five religious services in Tokyo and vicinity. Once you have decided which to attend, ask the USO, or your hotel clerk, or the Kyodan PR office, or the institution itself, about the best way to get there, and you're off on one of the experiences necessary to round out your visit to this important city.

**For Religious Services**

Church of Jesus Christ of Latter-Day Saints (Mormon). 6-4 Kita Aoyama, 3-chome, Minato-ku. Telephone: 400-3307.

First Church of Christ Scientist, 33, 1-chome, Nagatacho, Chiyoda-ku. Telephone: 581-0521.

Franciscan Chapel Center (Catholic), 2-37 Roppongi 4-chome, Minato-ku. Telephone: 401-2141/2.

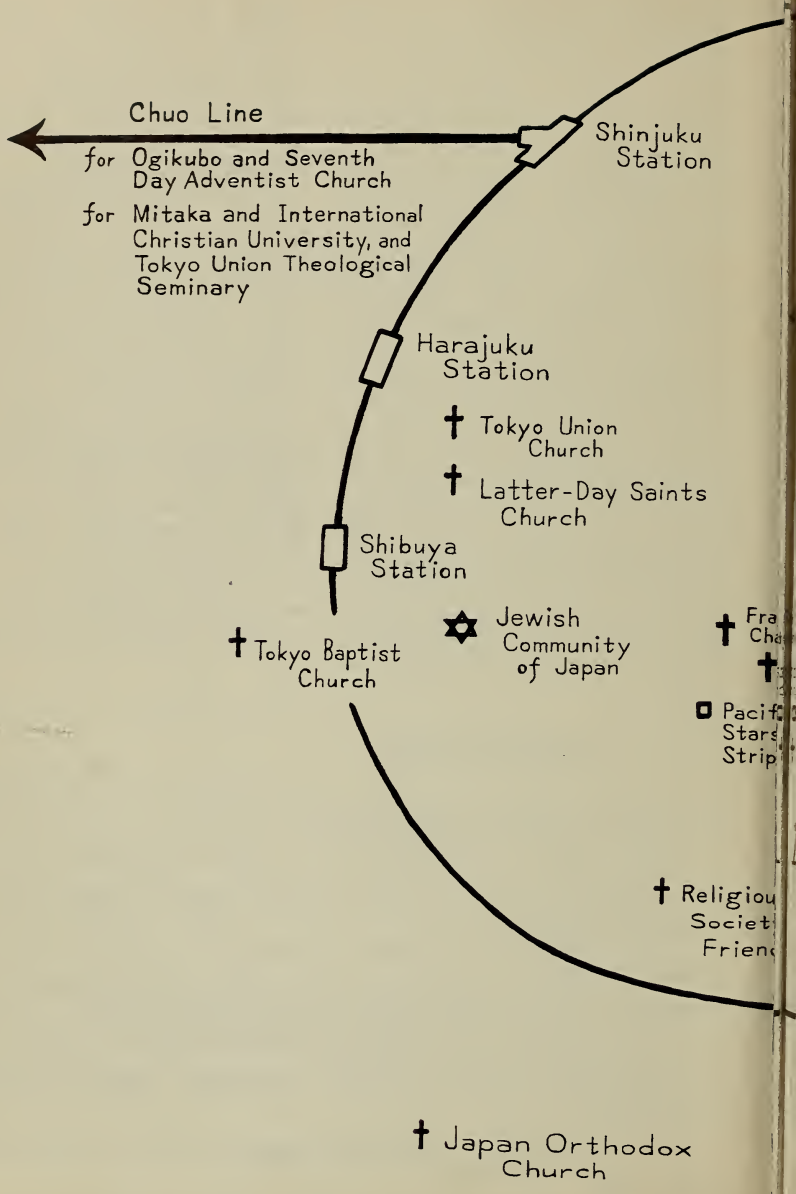
Ginza Church (Kyodan; Japanese language), 4-2-1, Ginza, Chuo-ku. Telephone: 561-2569.

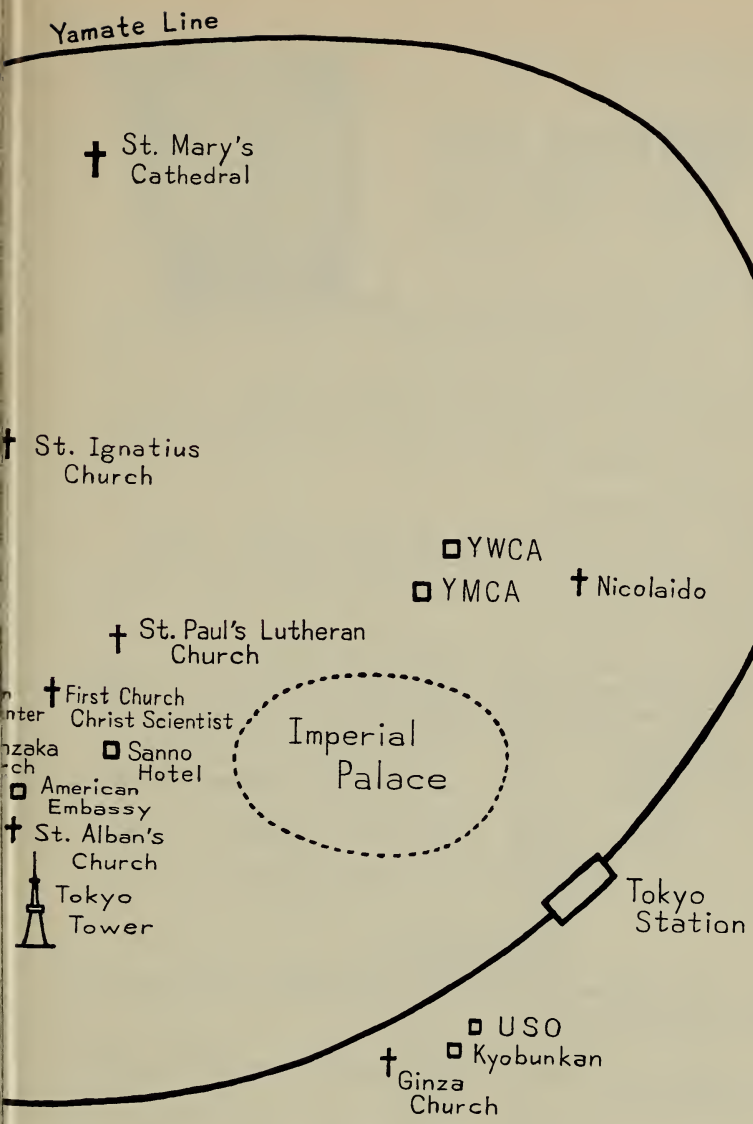
International Christian University Church (Protestant; bilingual Japanese-English), 10-3, Osawa 3-chome, Mitaka-shi. Telephone: 0422-43-3131.

Japan Orthodox Church (Slavic and Japanese languages), 41, Nishi 4-chome, Magome, Ota-ku. Telephone: 771-4003.

Jewish Community of Japan, 8-8, Hiroo 3-chome, Shibuyaku. Telephone: 400-2559.

*(Continued on page 34)*


Chuo Line
for Ogikubo and Seventh Day Adventist Church
for Mitaka and International Christian University, and Tokyo Union Theological Seminary
Shinjuku Station
Harajuku Station
Tokyo Union Church
Latter-Day Saints Church
Shibuya Station
Jewish Community of Japan
Tokyo Baptist Church
Japan Orthodox Church


Yamate Line
St. Mary's Cathedral
St. Ignatius Church
YWCA
YMCA
Nicolaido
St. Paul's Lutheran Church
First Church Christ Scientist
Sanno Hotel
American Embassy
St. Alban's Church
Tokyo Tower
Imperial Palace
Tokyo Station
USO
Kyobunkan
Ginza Church

Nicolaido (Greek Orthodox: Slavic and Japanese languages), 1-3, 4-chome, Surugadai, Kanda. Telephone: 291-1885.

Reinanzaka Church (Kyodan: Japanese language), 1-13-6, Akasaka, Minato-ku. Telephone: 584-4739.

Religious Society of Friends (Quaker), 8-19, 4-chome, Mita, Minato-ku. Telephone: 451-7002.

Seventh Day Adventist Church, Amaguma 17-3, Suginami-ku, Telephone: 392-0716.

St. Alban's Church (Anglican-Episcopal), 10, Shiba, Sakae-cho, Minato-ku. Telephone: 431-8534.

St. Ignatius Church (Catholic), 7, Kioi-cho, Chiyoda-ku, Telephone: 261-4478.

St. Mary's Cathedral of Tokyo (Catholic; Japanese language), 19 Sekiguchidai-machi, Bunkyo-ku. Telephone: 943-2301, 941-3029.

St. Paul's Evangelical Lutheran Church, Sunday Worship at Toshi Center Hotel, 6, 2-chome Hirakawa-cho, Chiyoda-ku. Telephone: 261-5266.

Tokyo Baptist Church, 33, Hachiyama-cho, Shibuya-ku. Telephone: 461-8425.

Tokyo Union Church (interdenominational), 7-7, 5-chome, Jingumae Shibuya-ku. Telephone: 400-0047.

### Other Points of Interest

American Embassy, 2, Aoi-cho, Akasaka, Minato-ku. Telephone: 583-7141.

Public Relations Office, Kyodan, Room 401, Kyobunkan, 5-1, Ginza 4-chome, Chuo-ku. Telephone: 567-2501, x-401.

Sands Club (U. S. military NCO and EM club), Pacific Stars and Stripes Building, Aoyama Bochi-shita, Minato-ku. Telephone: 401-8914/5.

Sanno Hotel (Joint Services Officers' Open Mess; Sanno Transient Billeting Facility), 11-3, 2-chome, Nagata-cho, Chiyoda-ku. Telephone: 591-9401.

Tokyo Union Theological Seminary, 10-30, Osawa 3-chome, Mitaka-shi. Telephone: 0422-45-4185.

USO, Jujiya Building, 5-4, 3-chome, Ginza, Chuo-ku. Telephone: 561-9611, 511-7311/2.

YMCA of Tokyo, 7, Kanda Mitoshiro-cho, Chiyoda-ku. Telephone: 293-1911.

YWCA of Japan, 8-8, Kudan Minami 4-chome, Chiyoda-ku. Telephone: 261-7167.

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# PREACHING CLINIC

JAMES T. CLELAND

## *The Pentagon Protestant Pulpit*

"What on earth—or in heaven—are you going to preach about at a service in a place like that?" is a question which crossed my mind—and, no doubt, the minds of others. In a country where church and state walk, more or less, hand in hand to the beat of the same drummer, one accepts such a service as normal. Isn't the Anglican Church said to be the Conservative party at prayer? But in a nation which rejoices—except when grants of government money are involved—in the separation of church and state, one is a wee bit surprised to find a diet of worship in a main alley of the Pentagon, that West Point of West Point and the military headquarters of our foreign policy.

Yet here I was quite unreluctantly scheduled to preach for fifteen minutes of a Wednesday in this year of grace at the Mid-Lenten thirty minutes of corporate, and *very* public, worship. How does one start? Bifocally, of course! On the one hand, Mid-Lent: something to do with preparation for some event, Good Friday or Easter or both; maybe something to do with sin, which caused Good Friday *and* Easter. On the other hand, the Pentagon: the American *Praetorium*—originally, the tent or headquarters of the praetor or general in a Roman camp. And out of the blue, like a flash of lightning on a Damascus road, two phrases burst from my subconscious, both from Paul's letter to Philippi: "the whole praetorian guard" (1:13) and "saints . . . of Caesar's household."

*Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.*

(4:22). And I was on my way! Commentaries and Roman history and the Church Year had to be checked. The time limit had to be remembered—I actually did the fifteen minutes in twelve and one-half! But I had twin-stars to steer by—Mid-Lent and the Pentagon—and the course of the sermon was set. Here it is for your edification, encouragement, criticism, warning. The Pentagonian natives were not hostile.

It is one of the flat facts of history that the early church had quite a criminal record. Many of its members, and most of its leaders, almost commuted to prison. I sometimes wonder if the Apostle Paul did not go to jail just to be able to catch up on his correspondence. You have heard read as our Lesson, nine verses from a letter he dictated in jail to his favorite church, a church which he had founded, set in a Roman colony in Greece (Philippians 1:1-3, 12-14; 4:21-23). A Roman colony was initially a group of army veterans and their families set in the midst of hostile territory. Is that what Paul was thinking of in his letter when he called the church at Philippi: "a colony of heaven" (3:20, Moffatt)?

There are three expressions worth looking at here. The first is his reference to the whole Praetorian Guard (1:13). Paul's jailers were members of the imperial lifeguards, the troops originally hand-picked by Augustus, and having the kind of renown which the Regiments of the Guards now have in Great Britain. These Roman troops were the *corps d'elite*, serving for sixteen years, and receiving three times the pay of legionnaires. They knew their stuff; they did their thing.

The second expression is Caesar's household (4:22). Paul is here referring to the non-military personnel in the government employ, what we might call "the civil service." The phrase has no pertinent reference to the members of the imperial family, though it may include some of the courtiers. Paul includes them in his greeting at the end of his letter: "The brethren who are with me greet you. All the saints greet you, especially those of Caesar's household." The latter group was probably not Paul's converts—members of the Praetorian Guard—but folk who had accepted Christianity from other wandering evangelists.

But it is the third expression, a single noun, which intrigues me most, that word used just prior to "Caesar's household": *saints* (22). For us a saint is an unusually consecrated, holy, and godly person, whose attitude is marked by piety and whose behavior is distinguished by genuine, though unobtrusive, good works. Those of us who are Protestants hardly ever use the word about anybody, and we would be embarrassed to the point of knock-kneed confusion, if anyone used it of us. Paul used the word more pedestrianly, and more validly. A saint is a sinner who knows he is a sinner, but who would like to do something about it, in the eyes of God and in the company of sinners of like mind. A person is a member of a Pauline church not because he is good or virutous or angelic, but because he is aware of what he is and would like to be somewhat different. He is a saint because of whom he belongs to: Jesus the Christ, the head of the Church.

Now there is an interesting combination: the regiment of the guards, the civil service, and saints. It suggests that Paul would have been somewhat at home in this Pentagon service.

Paul knew the Roman army and was grateful for it. If it had not been for the law and order of Rome, for roads made safe, and waters swept clear of pirates, Paul would have been a dead duck early in his ministry. There are three army officers, centurions, mentioned in the New Testament in a most favorable light. The highest compliment that Jesus paid anyone was said of a centurion: "I have never found faith like this anywhere in Israel!" (Luke 7:9, Phillips). The officer in charge of the crucifixion almost returned the courtesy, when he said of the dead Jesus: "He must indeed have been a son of God!" (Mark 15:39, Phillips). The first non-Jewish convert to Christianity was a Roman centurion by the name of Cornelius (Acts 10:1-22). That caused a raising of eyebrows in conservative Christian circles in Jerusalem. So Paul—himself a *Civis Romanus*, a native-born citizen of the Roman empire (Acts 22:29)—with the Praetorian Guard for his jailers, and with employees of Caesar's household as fellow-members in the church would have been more than somewhat at home right here in this service in the midst of this Praetorium.

"But," you say to me, "you are probably more gracious than exact in what you say about us as comparable to the Guard and Caesar's household. But what about that word 'saint'? I think I heard what you said, but spell it out." O.K. Paul's conversion, his turning around, his new mind-set, because of his experience of the indwelling spirit of Christ, made him a religious democrat (with a very small "d"). He had joined the democratic society of sinners who know they are sinners, who know they are forgiven sinners, who know they are recurring sinners in need of forgiveness all over again. And when one majors in that point of view, then he is, for Paul, a "saint." Now that does things to a person. It keeps him from having a good conceit of himself—and that was rough on Paul because he had no hereditary humility. He was a proud son of Israel. A saint is one who realizes that the one fundamental difference among people is that some are forgiven sinners, and others are ordinary sinners, but *all* are sinners: Jews, Christians, Greeks, Romans, Americans, and the rest. So he loves them all, that is, he has good will toward them all. He can't figure out any better way of rubbing shoulders with other folk, in any church or jail; in any Philippi, or Rome, or Washington.

So it is a good thing for us to take time-out during Lent, from our necessary chores in the Praetorian Guard or in the multifaceted duties of Caesar's household, to remind ourselves that we are—or can be—"saints" in the Pauline sense: sinners who know both the persistence of sin and the joy of forgiveness, and who have come together now, at this weekday noon hour, to recognize that double fact of persistent sin and recurring forgiveness, which is so descriptive of our daily life.

And as Paul said at the beginning of this letter: Grace to you and peace from God our Father and the Lord Jesus Christ (1:2). END

# Marine Sergeant Instructs Navy Chaplains

By John C. Haney

**1SGT M. E. Christensen, USMC: "I'm glad you asked that question."**

The marines have landed and the situation is well in hand." The time-honored phrase can now be spoken concerning the Naval Chaplains School, Newport, Rhode Island. For the first time in history, the school has on its staff, a noncommissioned officer of the United States Marine Corps in the person of 1SGT M. E. Christensen, a Marine of 17½ years' service.

Newly commissioned chaplains arriving for orientation training display the same initial shock on their faces as do many "boots" when first confronted by a Marine noncommissioned officer at Marine Corps Recruit Depot, San Diego or Parris Island. But 1SGT Christensen, having served three tours as a drill instructor at Parris Island, quickly puts the neophite chaplains at ease.

Displaying the traditional skill of the professional Marine, 1SGT Christensen soon had the chaplains shining shoes, polishing brass buckles, practicing snappy salutes, as part of the first few hours of orientation. Classes then follow on the mission of the Marine Corps, its structure, operating forces, personal response program in Vietnam, which are designed to introduce the chaplains to the varied types

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**The well-groomed drill instructor, 1SGT Christensen, stands by the sign that identifies the U. S. Naval Chaplains School.**

**The Sergeant instructs Chaplains Farrow, Kelly, Broughton, and Germano in the proper folding of the flag during a simulated graveside service.**

of duty they may expect with the Marine Corps.

Since approximately 100 Navy chaplains are on duty constantly with ground forces in Vietnam and since the Marine Corps plays such a vital role in current world commitments, the addition to the chaplains school staff of a Marine is extremely timely. Many of the new chaplains are destined for duty with Marines on their tour of duty out of chaplains' school. Indeed, it is not unusual to find one-half of the chaplains in any given class bound for duty with Marine units.

1SGT Christensen is a native of Louisville, Kentucky and entered the Marine Corps in 1951. Besides three tours of duty at Parris Island, he served at Camp Lejeune, and with the First Marine Division in Korea and Okinawa, the Naval Air Station at Atsugi, the Third Marine Division in Vietnam, Camp Pendleton, and San Diego.

His personal awards include the Bronze Star, with Combat "V," the Navy Commendation Medal with Combat "V," and the Purple Heart.

Any afternoon following daily classes, the casual observer may be startled to see the 1SGT pacing his chaplain "troopers" around the track giving them physical training, and good-naturedly accepting the grunts and groans as he conditions today's new breed of Navy chaplain for service with the Navy and Marine Corps.

END

## FROM THE FILES

**More on Federal Academy Graduates Now Serving as Chaplains (See Feb. 1969 CHAPLAIN, p. 33.)**

**Chaplain Robert F. McComas of the Naval Academy notifies us that we should add his colleague, John F. Laboon, RC, to the list of Annapolis grads.**

**Chaplain William F. DeVeaux, AME, writes that he is honored to be included in the list. However, instead of an academy graduate he was a "distinguished ROTC graduate" at Howard University and participated in the Chief of Chaplains excess leave program in that category.**

**Several additional academy men are now in seminary on the excess leave program with the intention to come on A/D in the next few years.**

**As an added item of interest we wrote the several state academies and maritime colleges on this same subject and received the following information:**

**VIRGINIA MILITARY INSTITUTE**
**W. Scott Bennett, Army**
**Frans R. Kasteel, Army**
**James M. Warrington, Air Force**

**MARITIME COLLEGE: STATE UNIVERSITY OF NEW YORK**
**Russell H. Roe, Army**

# Reigning Chaplain Passes Kudos to Men

**DA NANG (7AF)—THE OLD RAMP TRAMPER. He's not really from outer space. He's Chaplain (CPT) Edward H. Tickner, from Miami, Fla., making his night rounds on the flightline at Da Nang Air Base. The two antenna-looking gadgets on the helmet are "for pulling the helmet down hard with both hands during an enemy rocket attack."**

DA NANG (7AF)—Darkness veiling the flightline at Da Nang Air Base is violated by the glow of bluish lights along the aircraft revetments, the distant whine of jet engines, and the click of a man's boots against the concrete expanse.

A lone figure strolls among the guards standing vigil and mechanics straining with heavy maintenance equipment. Bits of conversation slice the stillness.

As the figure steps from the shadows, an airman's face lights up with recognition as he spots two makeshift handles welded to the other's helmet, and a plastic badge flapping from his pocket. The badge reads: "The Old Ramp Tramper."

Air Force Chaplain (CPT) Edward H. Tickner, 40, Miami, Florida, walks the huge Da Nang flightline nightly after a regular day's duties as chaplain of the 366 Tactical Fighter Wing at the Air Force's northernmost base in the Republic of Vietnam. The comical signature of service he wears at his chest and the handles on his steel pot ("to pull the helmet down around my ears during a rocket attack," he grins) herald his approach to the runway's night workers.

Between midnight and 5:30 A.M.

**Chaplain Tickner talks to Airman First Class Lester K. Wright, 20, from Doniphan, Mo. They smile as they talk about a quiet night, so far; but the night isn't over for either Wright or Tickner.**

Tickner makes his rounds. "We can almost set our watches by 'The Old Ramp Tramper,'" beamed one security guard from his reveted guard post. "If he doesn't show up, we really get concerned."

Tickner volunteered for the job a few months ago and wouldn't consider driving the route. "Apart from being closer to the men this way, walking keeps me in good physical condition," he said affably. "I've lost five inches in the waist since I started."

The chaplain takes six hours to make the five-mile rounds. He pops in and out of hangars, buildings, and revetments, even if just to clap a sweating mechanic on the back and ask "How ya doing?"

"I let the men do most of the talking though," he explained. "It's not hard to get them started, because of the often-dull conditions they work under. It can get lonely out there at night."

Tickner's official job begins at 8 P.M. when he visits the 366th USAF Dispensary and the 22nd Casualty Staging Flight. He talks to patients, helps out however he can, shares a pot of coffee and leaves at 10 P. M.

From the hospital he goes to his office in the chapel to catch up on his paperwork and perhaps a moment of meditation. He then hurries to

the dining hall for an 11 o'clock meal and on to the flightline until 5:30 A.M.

But his workday is not over yet. Every morning at eight he conducts Episcopal services and communion.

Tickner was recently laureled for his untiring efforts, chosen by Headquarters U.S. Air Force for the Terence P. Finnegan Award. Named for the second Air Force Chief of Chaplains, Major General (ret.) Terence P. Finnegan, the award was established to recognize the chaplain who makes the greatest contribution to unmarried airmen ministry each year.

Tickner received the plaudit in Washington, D.C., October, 1968, at the Annual Chaplains Conference.

Although Tickner was ordained an Episcopal minister in 1959, he confesses that he only recently discovered his ecclesiastical *raison d'etre*.

"I think my ministry really started on the flightline during the TET (Vietnamese Lunar New Year) offensive this year. Those young guys were so terrified, I felt that if a chaplain was there with them it would help. I really preferred to be out there on the line and see the attacks and talk to the men than sit it out under my bed.

"My success," Tickner said seriously,

**MIDNIGHT CHOW TIME. Chaplain Tickner, before heading for the flightline, enjoys a midnight meal with CPT William E. Dixon of Crosett, Ark. Tickner and Dixon met back at Sheppard Air Force Base, Texas, before coming to the Da Nang Air Base.**

**REVETMENT CHAT. "The old ramp tramp," Chaplain Edward H. Tickner, stops in an F-4 Phantom revetment to chat with two jet engine mechanics during his nightly rounds. Here he talks with Airman First Class James P. Taylor, 19, Lake Wales, Fla., and Sgt. Robt. D. Caler, 22, Fayetteville, Ark.**

"if I indeed have any with the airmen, must stem from the fact that I was once enlisted. I can talk their language."

Tickner was a staff sergeant and a cryptographic technician. He served at Walker Air Force Base, New Mexico; MacDill AFB, Florida; and Okinawa before separating from the Air Force in 1953.

A short time later, he enrolled at Rollins College, Winter Park, Florida, where he graduated in 1956 with a bachelor of science degree in history. While at Rollins, he was elected to the National Social Science Honor Society and to Pi Gamma Nu.

Tickner had his mind set on the ministry, and he immediately pursued his goal. He entered the General Theological Seminary in New York City and was graduated in 1959. He was ordained to the diaconate in June, and in December of the same year received his priesthood.

His first church was in Lake Worth, Florida, where he was assistant to the rector for more than a year. He then went to Wauchula, Florida, as vicar for two years. While Tickner and his wife, the former Gloria M. Benfield of Staten Island, New York, were working with the St. Anne's congregation in Wauchula, they decided to adopt twin boys. Timothy Gene and James Dean are now seven years

old.

His next location was the St. Thomas Church in Miami where he served as assistant to the rector. His job involved primarily youth work. He stayed there two years and moved to the Miami Saint Simons Church as Vicar where he stayed until entering the Air Force in March, 1966.

Since then the chaplain has had only two assignments; Sheppard Air Force Base, Texas, and Da Nang Air Base, Republic of Vietnam.

The "Old Ramp Tramper" was selected for the Finnegan Award from among 300 nominees after having represented Da Nang. He was then chosen to represent the Pacific Air Forces Command, Final determination for the service-wide selection was made at the Pentagon.

"I really couldn't believe it," Tickner exclaimed. "The first thing I thought about was going back to the States for a few days to celebrate." But with characteristic humility he added, "The boys on the line did it, not me. I don't feel that I actually did that much. They're the ones who truly won us the award." END

## THE SHEEP

**by Francois Pasqualini**

**During World War II, a U. S. Air Force lieutenant stationed in Corsica killed a sheep while driving his jeep on a curvy mountain road. Commenting on the incident in his inimitable, tongue-in-cheek style, he later illustrated the inconvenience of linguistic shortcomings in the following way:**

**"As far as I could gather from the angry shepherd's speech, the man wanted 200 francs for the damage. But I let my interpreter talk to him, and I finally paid 400 francs for it."**

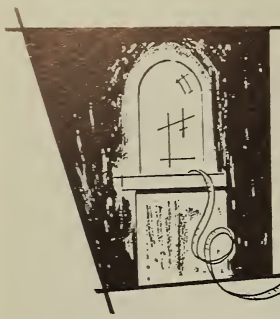
**Civil order and civil justice are not two goals. They are one.**

**—Hubert H. Humphrey**

## ECUMENICITY IN THE NETHERLANDS

**The January 1969 issues of the Netherlands' National Christian Officers' Association monthly, "Appél" (Vol. 64, No. 1) and the Roman Catholic Officers' Association's "Centurio" (Vol. 19, No. 1), are appearing as a joint publication. Four such combined issues are planned for 1969. Last November the two associations held their annual meetings together at 'sHertogenbosch. The population of the Netherlands is almost equally divided between Protestants (mostly belonging to two major Reformed denominations), Roman Catholics, and those professing no religious faith or affiliation. Each of the two major faith groupings still has its own chiefs of chaplains in the three military services.**

**—Herman J. Kregel**



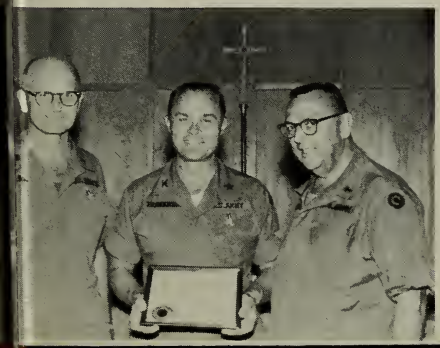
# NEWS ROUNDUP

CAM RANH BAY, South Vietnam. Two chaplains here reminisce about the early days in their careers when both served as First Sergeants. Chaplain (LTC) Palmer (left) and Chaplain (MAJ) Bentley (right).

FORT CARSON, COLO. Chaplain (MAJ) Sylvester Shannon (right) has his Legion of Merit Award pinned on by MG Roland M. Gleszer, CO, 5th Inf Div (Mech) and Fort Carson. Chaplain Shannon earned his award in Vietnam while serving as Brigade Chaplain, 2nd Brigade, 25th Inf. He provided moral and spiritual support for his men and brought aid to needy civilians.

Chaplain Raymond J. Foley, Asst. Div. Chaplain, 1st Air Cav Div., conducts services for the men of the 506th Inf. 82nd Airborne Div at LZ Odessa. A "log-bird" laden with supplies hovers in the background.

COL Allan C. Torgerson, Chief of Staff, Support Command, Cam Ranh Bay (center), receives a GCC Certificate of Appreciation for his outstanding assistance and leadership in the religious program at Cam Ranh Bay, Vietnam. Presenting the Certificate are Ch (LTC) Willis W. Wessman (left) and Ch (LTC) Elmer Palmer (right).



From his box altar, 1st Air Cav Div Chaplain, LTC Michael Rusnock, holds Catholic services for men of several groups at LZ Odessa.

ROA'S CHAPLAIN OF THE YEAR

CAPT Edward Johnson Hemphill, Jr., CHC, USN, for 25 years a Navy chaplain, was named the ROA'S Chaplain of the Year for 1969. A United Methodist minister, Chaplain Hemphill's sea service includes tours of duty on seven Navy ships. During his tours of shore duty in Italy, Washington, Quantico, Norfolk, San Diego and other stations, Chaplain Hemphill has been noted for his planning and writing activities.

Chaplain Hemphill makes his home on Capitol Hill in Washington.

CAREER DEVELOPMENT INSTITUTE, ELMENDORF AFB, ALASKA

Seated (left to right): Chaplain Smith; Dr. Jordan; Dr. Clinebell, Jr.; Chaplain Stevens.

Standing (left to right): Chaplains Stephenson; Lantz; White; Roberts; Gardella; Coleman; Gilliam; Keeney; Tomme; Schroeder; Millsaps; Christianson; Fruechte; Tolbert; Barber; Morgan; Hollenbeck; Reather; Hermanson; Robinson; Wood; Cox.

Chiefs of Chaplains, USA, USAF, and USN, discuss their chaplaincy programs at a luncheon given by the Armed Forces Chaplains Board in honor of the Chief of Chaplains of the Israel Defense Force.

Shown in the picture (left to right) are: Major General Shlomo Goren, Chief of Chaplains, Israel Defense Forces; and Rear Admiral James W. Kelly, CHC, USN, Chief of Chaplains, USN. The Israeli Chief of Chaplains was on a visit to the USA.

SUKIRAN, OKINAWA. Lieutenant General James P. Lampert (right), U.S. High Commissioner of the Ryukyu Islands talks with Chaplain, Major General, Francis L. Sampson during his courtesy call on the High Commissioner last February.

During WW II, two German submarines, U-550 and U-853, were detected and sunk near Block Island. From each submarine one body was washed ashore. Although anti-German feelings were strong, the people of Newport, R. I., gave burial space for the bodies in Island Cemetery Annex.

In March, 1969, a wreath-laying ceremony was held by the officers and crew of the West German destroyer *Lutjens*. These military personnel have been undergoing instruction and training at the U. S. Naval Fleet Training Center, Newport.

Officers in the foreground (left to right) CDR Gerhard Bing of the *Lutjens*; CAPT Pemberton Southard, USN; and Chaplain Merle Strickland, CHC, USN.

CAPT Robt. F. McComas, CHC, USN, senior chaplain at the U. S. Naval Academy, has received the Distinguished Alumnus Award from Boston University's School of Theology. Making the presentation at the school's annual alumni dinner was Boston University's President Arland F. Christ-Janer.

SENIOR CHAPLAINS GRADUATE. 28 JAN 1969 at Maxwell Air Force Base. Lt Gen A. P. Clark, CO of Air University (right) presents the symbolic class diploma to Ch, Lt Col, Albert H. Lindemann, president of the student council, at graduation ceremonies for Class 69-A Senior Chaplain Course at the Air Force Chaplain School.

GROUP PICTURE AT GRADUATION. 26 Air Force chaplains complete the Senior Chaplain Course at the Chaplain School. *Front Row* (left to right) faculty: Chaplains Brown; Pritz; Denehy; Sylwester; Kingsley; and Senior M/Sgt Lassonde.

*Second Row*: Chaplains Slagle; Yashkas; Powell; Gerdel; Monsen; Kleinhans; Lindemann; Ryan.

*Third Row*: Chaplains Copeland; Hunt; Klein; Ludlum; Ansted; Moran; Porter.

*Fourth Row*: Chaplains Alt; Freed; Arendsee; Roller; Smith; Anderson; Calkins; Bedingfield; Mineau; Squires; McDonald.

Chaplain, COL, William J. King, USAF, has his eagles pinned on by Chaplain, COL, William L. Travers, Staff Chaplain, 22nd Air Force, and his wife, Mrs. Clarice King.

Seminar-Workshop at Berkeley on Alcohol Problems in the Seminary Curriculum: 21 representatives of 14 seminaries attended. *L to R* are: Chaplain Herman J. Kregel, Dir.; Dr. Robt. C. Leslie, head of Dept. of Pastoral Psychology and Counseling, Pacific School of Religion and WWII Army chaplain and more recently frequent leader of workshops for Army and Air Force chaplain programs; and Richard B. Cheatham, Ch (COL) USA-Ret., newly appointed Director of Studies and Training.

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A special 3-handled shovel is used to break the ground for the new Religious Activities Bldg. at Fort Benning. *L to R:* MG John M. Wright, Jr. CO, Ft. Benning; C. E. Gates, Pres. Williams Constr. Co.; Ch, COL, Holland Hope, post chaplain.

On his visit to Vietnam last Jan-Feb, Chief of Army Chaplains Francis L. Sampson was presented with a memento as a remembrance by the three Chiefs of Chaplains of the Republic of Vietnam.

Ch, MAJ, Edward L. Gard, USAF (left) and MSGT H. Dale Lilly congratulate SSGT Philip E. G. Ham an honor graduate of the Chaplain Services Specialist School at Keesler Air Force Base, Miss.

The Joint Service Commendation Medal awarded Ch, LTC, John D. Benson is admired by Ch, COL, Harold B. Lawson, Staff Chaplain, 5th U.S. Army. The medal was awarded Chaplain Benson for exceptionally meritorious service at Fort Amador, Panama Canal Zone. Ch Benson is now Deputy Staff Chaplain for Reserve Affairs, Hq. 5th U.S. Army.

Navy Catholic Chaplain Edwin Bohula (left) congratulates Brother John Tabor after receiving the Schwarz Memorial Chalice in Da-Nang, Vietnam. The Most Reverend Peter Chi, Archbishop of Da-Nang (center) made the presentation at the St. John's Seminary, DaNang. The chalice was sent from Chicago, Ill., by Mr. and Mrs. Chas. Schwarz in memory of their son lost in Vietnam.

FORT MEADE, Md. It is not very often that more than one Jewish Army chaplain is found under the same roof, but from Mar 11-13, one colonel and five captains, all of them rabbis, managed to get together for a retreat of First Army Jewish chaplains here at Fort Meade. The retreat was organized by Ch (CPT) Sanford L. Dresin, Fort Meade's Jewish chaplain.

The aim of the retreat was to give Jewish Army chaplains an opportunity to get together and discuss mutual problems and exchange ideas. The chaplains plan to make this retreat an annual event.

Pictured above are the five chaplains who attended (left to right): Chaplain Sanford L. Dresin; Chaplain (COL) Joseph B. Messing, senior Jewish chaplain in the Army; Chaplain David H. Bader; Chaplain Franklin C. Breslau; and Chaplain Ira A. Bader.

CHAPLAIN COMPLETES RECONDO TRAINING—Ch, CPT, Max D. Sullivan, Fort Carson, Colo., was the first chaplain to be graduated from the 5th Army Recondo Training Center. He graduated on 29 Jan 1969 after a 3-week Recondo Course which covers 16 hours of intensive training every day.

GEN Westmoreland proposed the name *Recondo*, a contraction of the words reconnaissance, commando, and doughboy. The aim is to produce tough, well-trained fighting men on the squad and platoon level.

"Chaplains cannot minister to men we cannot understand," Chaplain Sullivan said. "I am here to learn and experience the kind of training the combat soldier goes through so that I can better understand his wants and needs. This should enable me to be a more effective chaplain."

CHAPLAIN ASSISTANT TRAINING CONFERENCES—In February of this year two training conferences for chaplains' assistants were held—one at Aberdeen Proving Ground, Md.; and the other at Redstone Arsenal, Ala. This picture shows the planners at work. Seated, Chaplain (COL) Lee A. Cousin. Standing (left to right): Chaplain (LTC) Homer G. Benton; SGM Arthur C. Philpot; Chaplain (LTC) James V. Coleman.

CHAPEL DEDICATION. FORT HOOD, TEXAS. On March 26 this year in an impressive ceremony, the Second Armored Division Memorial Chapel was dedicated at Fort Hood.

Chaplain (LTC) Reginald J. Huebner (right), 2nd Armored Div Chaplain, accepts the keys to the Memorial Chapel from LTG Beverley E. Powell, III Corps and Fort Hood Commander. The keys ceremony took place on the steps of the newly rebuilt chapel. Chaplain, MG, Francis L. Sampson, Chief of Army Chaplains, is seen behind Chaplain Huebner.

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Chaplain (BG) Ned R. Graves, Deputy Chief of U. S. Army Chaplains (center), and Ch (COL) Lee A. Cousin, Staff Ch, Hq. U. S. Army Materiel Command, present AMC Commander, General Frank Besson, Jr., a plaque in recognition of his support of the Commands' Chaplain activities. Made on the eve of General Besson's departure after 6½ years with AMC.

Chaplain, COL, Daniel B. Jorgensen, Lowry AFB, Colo. (left), presents a gift of $522.63 to the Leukemia Society of America, Inc., as a memorial to Alan Huebner, 3½-year-old son of Ch, MAJ, and Mrs. Leslie Huebner (center), who died of leukemia Jan. 1, 1969. Accepting the gift is Dr. Robert Collier of the Leukemia Society (right).

CHAPLAINS DINNER IN NEW YORK—Terrence Cardinal Cooke was host to 170 chaplains at a dinner in Feb at the New York Hilton Hotel. Chaplains within 250 mile radius of New York attended. In photo (left to right): Bishop William Moran; Edwin Chess, Air Force Chief of Chaplains; Cardinal Cooke; Francis L. Sampson, Army Chief of Chaplains; James W. Kelly, Navy Chief of Chaplains; Philip Furlong; and Joseph Hartman, Asst. Dir. of Chaplaincy Services, Veterans Administration.

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COL Minter L. Wilson, CO, 1st Brigade, 1st Armored Div (2nd from left) is presented with a GCC Appreciation Certificate for his loyal support of the religious program of the unit. By his side is Mrs. Wilson. The three chaplains present: Wayne C. King (left); Whitfield M. McMillan (2nd from right); John J. Hoogland (right).

MIDWAY MEMORIAL CHAPEL was the scene of an ecumenical weekend in March, 1969. Rabbi Kenneth Weiss, Jewish chaplain from the 14th Naval District Hq., was the guest of honor for the four-day program. The Women of the Chapel gave a tea reception. Rabbi Weiss conducted Sabbath service for members of the Jewish community and Sunday services for Protestants. Talks and film stimulated discussion. Finally, an open house was held at the chaplains quarters.

In photo (left to right) Chaplain H. M. Goetz; Rabbi Kenneth Weiss; and Chaplain J. F. Ulaszek.

Ch, LTC, James W. Davis, USAF, base chaplain at Hq. 831st Combat Support Group (TAC), George AFB, Calif. presents the first place award to his choir director, John P. Lotze in the annual choir contest. This is for the calendar year 1968; and it is the second time in the last four years that George AFB has won this TAC award. Congratulations to the singing Georgians and their leader!

OFFUTT AFB, NEB. Holy baptism for Donald Eugene Synstelien is administered by Chaplain, COL, Raymond E. Tinsley, Wing chaplain. Mrs. Synstelien is a former WAC secretary to wing SGM Harold Wilkerson. The absent father is TSGT Robt. E. Synstelien, now serving with the 31 Transportation Sq at Tuy Hoa, RSVN. Mrs. Wilkerson (right) is the godmother.

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Chaplains Corps Flag Presentation to Trinity Parish, Manhattan, from CDR, 3rd Coast Guard District and CO, Base, N.Y. Governors Island, Feb. 1969. *Left side of Flag:* (L-R): Chaplain P. J. DeRuiter; Dr. Clifford Morehouse; Dr. John V. Butler; and RADM J. J. McCelland.

*Right side of Flag:* (L-R): Chaplain W. N. Detrick; RADM M. A. Whalen; Mr. Warren H. Turner, Jr.; CPT A. C. Wagner; Chaplain D. E. Elliott.

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Chaplain Ralph W. Below (right) is awarded the Legion of Merit. Here he is congratulated by Navy Chief of Chaplains, RADM James W. Kelly (left). Looking on are MG Earl E. Anderson, USMC, Deputy Dir. of Personnel, Hq. Marine Corps, and Mrs. Below. Chaplain Below is a Southern Baptist chaplain. He was honored for outstanding service with the 3rd Marine Amphibious Force.

# BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

**Media for Christian Formation.** Edited by WILLIAM A. DALGLISH. George A. Pflaum. 1969. 393 pp. $7.50 paper.

A reference of more than 500 items in the audio-visual field for use in Christian teaching, including 155 photographs of the subject. An excellent tool for those who strengthen their religious programs by the effective use of audio-visual resources.

**The Small College Library** by SISTER HELEN SHEEHAN. Corpus Books. Revised 1969. 232 pp. $6.95.

A valuable operating manual for the staff of a small library and a helpful introduction to the subject for non-professionals who carry library responsibilities.

**The Jewish Way in Death and Mourning** by MAURICE LAMM. Johathan David. 1969. 265 pp. $5.95 paper.

The new director of personnel for the Jewish Chaplaincy Commission, National Jewish Welfare Board, has written a very informative and helpful reference work. A worthwhile item for all chapel libraries.

**Protestant Christian Evidence** by BERNARD RAMM. Moody Press. 1953 and 1967. 252 pp. $2.25 paper.

The tenth printing of Professor Ramm's bestseller. An introduction to the field within evangelical and conservative faith.

**Richelieu** by D. P. O'CONNELL. World Publishing Co. 1969. 509 pp. $10.00 clothbound.

A first-rate study of a towering figure in seventeenth century Europe. Richelieu was a political strategist of complex ambitions and great political skill. The author unfolds the life and struggles of the leading figure against a rich backdrop of personalities, strategies, intrigues, and battles. Fascinating reading.

**Faith and Politics** by RICHARD NIEBUHR. George Braziller, Inc. 1968. 268 pp. $6.50 clothbound.

A treasury of the perceptive commentary of Reinhold Niebuhr, on America's life and problems for nearly forty years. Good reading for reflection and grist for the mill.

**The Ecumenical Movement in World Affairs** by DARRIL HUDSON. The National Press, Inc. 1969. 286 pp. $6.95.

Here is an interesting survey of the

ecumenical movement from its beginning and up through today. It shows how the church has come to interest itself in such diverse questions as slavery, refugees, the opium traffic, religious freedom, German reparations, international labor conditions, calendar reform, the economic crisis, and the rise of the totalitarian state.

The World Council of Churches provisionally formed in 1938 took over the movement to influence world political events. According to the author it has not had a decisive influence over these events, but there is good evidence for a considerable substantive effect in the chosen areas of activity.

**Pictorial History of the RAF** by JOHN W. R. TAYLOR. Arco. 1969. 202 pp. $4.95.

Volume One 1918-1939, published to mark the 50th Anniversary of the RAF. Volumes Two and Three will follow. The evolution and achievements of Britain's air forces are put into new perspective against a background of our twentieth century.

**Israel's Wisdom Literature** by O. S. RANKIN. Shocken. 1969. 272 pp. $2.45.

The Wisdom Literature of Israel is here treated from the point of view of the influence it has had upon the growth and content of theological and religious thought... New Testament students will find in the Wisdom Literature of Israel theological and religious concepts bequeathed to the Gospels and to later Christian thought.

The debt which Christianity owes to the Wisdom-school is extremely large. Ethical concepts, faith, the justice and holiness of God, God's providence, a spiritual God, zeal for social justice, and God's revelation of himself in history—are among the contributions of the Wisdom-school.

**The Centrality of Preaching in the Total Task of the Ministry** by JOHN KILLINGER. Word Books. 1969. 123 pp. $3.95.

There are those today who would declare a moratorium on preaching. They say that preaching doesn't work anymore, that it is passé and must give way to audio-visuals, discussion groups, world-awareness studies, liturgy, etc. Obviously, the author disagrees; he has an integrated view of preaching and living. He believes preaching can make all other activities of the church more effective.

**The Renewal of Preaching** by DAVID JAMES RANDOLPH. Fortress Press. 1969. 137 pp. $3.95.

The author of this book says that "a new preaching is coming to birth in the travail of our times." We may know what it is in this definition of preaching: "Preaching is the event in which the biblical text is interpreted in order that its meaning will come to expression in the concrete situation of the hearers."

The author points out that the emergence and importance of a new preaching may be clearly seen in the civil rights movement... "Preaching is the pivot on which the Christian revolution turns."

**God's Everlasting "Yes"** by ILION T. JONES. Word Books. 1969. 138 pp. $3.95.

Thirteen excellent sermons by a preacher and a teacher of preachers.

The preacher "moves boldly into the busy crossroads of life and discusses with disarming candor the relationship between the Christian, his neighbor in the world community, and the Word of God as they must converge in our shrinking world."

**The Reconciling Community** by ORLANDO L. TIBBETS. Judson Press. 1969. 128 pp. $2.50.

The author points out that we are already living in the 21st century—a century of change—witness the supercity, longer life, yet boredom and crowded streets. Too often the church has stayed the same in this era of change. Now a battle is going on inside the church as to how to face this change. Some members are traditionalists, keep the status quo; others are experimentalists and feel we should change with the age.

Actually, the task of the church is to be a reconciling community; and the author sets forth his own ideas as to how it becomes that—what changes are necessary.

**Conflict and Change in the Church** by HAROLD R. FREY, JR. Pilgrim Press. 1969. 113 pp. $2.95.

This is the story of what happened in the Eliot Church at Newton, Massachusetts. It shows how one church decided, as Harvey Cox put it: "not to avoid conflict but to seize upon it as a discipline for growth and renewal"; "how one band of Christians met God and served him in a world of change."

**Tomorrow's Church: Catholic, Evangelical, Reformed** by PETER DAY. Seabury Press. 1969. 192 pp. $2.95.

Church unity is in the air these days and this book pushes forward the concept of ecumenicity. The New Delhi statement on church unity speaks of "one fully committed fellowship, holding an apostolic faith, preaching the one Gospel." This book gives a fair and balanced statement of the COCU philosophy (the nine churches which have joined together in the Consultation on Church Union).

**God Struck Me Dead.** Edited by CLIFTON H. JOHNSON. Pilgrim Press. 1969. 172 pp. $3.45.

The first in a collection of resources of primary materials dealing with the experiences of the black man in America. This fascinating document tells the experiences of religious conversion of Negro slaves. They are presented firsthand by the ex-slaves themselves in their own way and their own words. "Obviously this is more than a book, it is a piece of America."

**Experiences** by ARNOLD TOYNBEE. Oxford University Press. 1969. 417 pp. $8.75.

Eighty years old, Arnold Toynbee has seen changes come in the world during his lifetime as great as any in history. This is the nearest thing to an autobiography that the world-famous historian expects to write. Readers will see that he has lived an abundant life. In addition to reciting the events of a very full life, Dr. Toynbee writes of his personal beliefs, his attitude toward old age, bereavement and death, and of such matters of concern to modern man as the nature of the universe, sin and conscience, love, and man's struggle to overcome self-centeredness.

Dr. Toynbee also comments on human affairs in his lifetime and gives us some of his interesting verses mostly in Greek and Latin.

**Pre-Columbian American Religions** by WALTER KRICKEBERG, HERMAN TRIMBORN, WERNER MULLER, and OTTO ZERRIES. Holt, Rinehart and Winston, Inc. 1969. 365 pp. $8.95.

Two archeologists, Krickeberg and Trimborn, deal with the religious life of the brilliant civilizations of Mesoamerica and the Andes, which were either annihilated or slowly extinguished by the colonizing Europeans. Two social anthropologists, Muller and Zerries, discuss the primitive cultures of North and South America.

For thousands of years these peoples, untouched by European influences, developed their own creation myths, fertility rites, rituals of ancestor worship, puberty rites, burial customs, as well as masks, shields, and ceremonial statues—a truly immense variety of cultural forms.

**John Calvin** by WILLISTON WALKER. Shocken Books, Inc. 1969. 456 pp. $7.50, cloth; $2.95 paper.

This book was first published in 1906. Roland Bainton says: "Walker's *Calvin* after half-a-century is still the best in our tongue." And the American Historical Review comments: "No other equally brief life has so well assimilated the vast amount of material or summed up Calvin's character or career with so much insight . . . It is a book whose scholarship will appeal to both the church historian and the general historical reader."

**Morality Without Law** by WALTER F. EWBANK. World Publishing Co., 1969. 150 pp. $4.50.

These are days of moral confusion; man is alone and lost. Ewbank points out that there are four words that characterize human life today: dread, abandonment, anguish, despair (p.8). Moreover modern man has lost the traditional principles of Christian morality —which involve God and an authoritarian moral law. Even so, can you build a morality, discover principles of right and wrong, without the traditional law? Ewbank says yes and gives us in this book a practical guide to high moral principles that stand apart from traditional Christian legalism.

**The Christian New Morality** by O. SYDNEY BARR. Oxford University Press. 1969. 118 pp. $4.00.

Building on modern situation ethics, Professor Barr supplies a fundamental biblical and theological grounding for this new concept of right and wrong. He contends that Christian love—the biblical *agape*—is the ultimate criterion for all decision-making. *Agape* is love with responsibility, love in action. Throughout the book, he shows that the New Morality is actually a summons to accept the age-old Christian gospel with renewed seriousness.

**Young People and Their Culture** by ROSS SNYDER. Abingdon Press. 1969. 221 pp. $4.50.

In his Preface (intent) the author states: "This book is a panorama of possibilities, a pattern of enterprises whose horizon is completely personal. It suggests staging areas where a cluster of people-on-the-make would expand into life rather than shrivel into mediocrity and impotence. And clues by which they could shape a society rather than surrender to massage by the gods of masscomm and stultification by fear of peers."

Snyder presents an invitation and opportunity to youth to: Create a world culture—and thus culture yourself; be "poetry of the present," break out into *being;* move into a life style of celebration.

**The New Generation** by DENNIS C. BENSON. John Knox Press. 1969. 144 pp. $2.45.

The *new* generation is the irreverent generation; the humanistic generation; the experiental generation; the anti-work generation; the anti-war generation... What is said about the *now* generation will shock and scandalize some but the author himself points out that the statements "do not apply to every young person." And the author is convinced that the generations need each other.

**Sex Through the Looking-Glass** by LAMBERT T. DOLPHIN, JR. and CARROLL E. GALLIVAN. Good News Publishers. 1968. 63 pp. 50 cents.

A Christian treatment of sex. The authors' point of view is that sex was given by God to man to be a most holy and sacred aspect of his nature; and only as God is at the center of life does sex become one of the richest and most wonderful experiences of the individual.

**Paul and Philippians** by JAMES P. BERKELEY. Judson Press. 1969. 62 pp. $1.50

A brief, readable, and reliable commentary on Paul's epistle of joy. Dr. A. T. Robertson said when Paul wrote Philippians "he had a Hallelujah Chorus in his heart."

**Churches of the Holy Land** by GERARD BUSHELL. Funk & Wagnalls. 1969. 192 pp. $12.50.

I can only say—I wish I had had this guide before I visited the Holy Land. Father Bushell in this magnificent volume blends history, religion, architecture and, most important, the spirit of these hallowed houses of worship. Stories and photographs of the revered churches of the Holy Land bring them to life.

Numbers by MARTIN NOTH. Westminster Press. 1969. 258 pp. $6.50.

Another commentary in the valuable Old Testament Library. Noth, until his sudden death in May, 1968, was Professor of Old Testament in the University of Bonn. Noth is also the author of the commentaries on Exodus and Leviticus in the OTL series. The author explores the literary structure, content, and importance of Numbers.

**A Dictionary of Christian Theology.** Edited by ALAN RICHARDSON. Westminister Press. 1969. 364 pp. $8.50.

What do you want to know—something about the Baptists or Karl Barth, something about miracles or modernism, something about predestination or Presbyterianism, etc., etc. You'll find it, at least in brief fashion, here in this dictionary. Thirty-six British and American theologians have contributed to this volume. They treat the important words of theology, brief biographies of religious teachers, dogmas, doctrines, religious ceremonies and the like.

**The Nature of Man.** Edited by PAUL EDWARDS. Macmillan. 1968. 343 pp. $7.95.

After a lengthy introduction by Erich Fromm and Ramon Hirau, this reader presents 72 selections of man's philosophical inquiries into the nature of man. Excerpts are from such sources as the Upanishads, the early Christian mystics, the rationalist philosophers, contemporary sociology, and the like. What is man? ... "The understanding of man's nature has never been more difficult than in our contemporary industrial society ... man has concentrated all his energies on the production and consumption of things ... there is a danger that man may forget he is a man ..." Although it is difficult to understand himself today, such understanding was never more necessary.

**The Grim Reapers** by ED REID. Henry Regnery Co. 1969. 344 pp. $6.95.

We all know that there is such a thing as "organized crime," but few of us know what it is, what is involved, who controls it. That is what this book is all about. The author surveys the workings of the syndicate, city by city; he names the leaders; he exposes their rackets and their vast power. If any book ever shakes you—this one will! Ed Reid points out that "we have been attacked right here in our own country and we are losing the war."

Is there any hope? Vigilance is the watchword and information is one of the keys to eventual success. Here is information from one who knows.

**Achieve Executive Success and Avoid Family Failure** by JULES ARCHER. Grosset & Dunlap. 1969. 176 pp. $5.95.

This book is all about the executive "rat race" as it affects the family life of the executive. The author shows how the fragmented businessman must make agonizing priority choices between corporation and family. The businessman may achieve success but may lose his own soul—or his family. Help is given step by step for sidestepping the pitfalls and averting tragedy.

**Isaiah 40-66** by CLAUS WESTERMANN. Westminister Press. 1969. 429 pp. $8.50.

Another commentary in the Old Testament Library. This section of Isaiah is often thought of as the high point of the Old Testament; to it Westermann, Professor of Old Testament at the University of Heidelberg, brings his storehouse of scholarship. The result is a historical, exegetical, and theological commentary of tremendous depth.

**The Wind of the Spirit** by JAMES S. STEWART. Abingdon Press. 1968. 191 pp. $3.95.

James S. Stewart, famous Scottish preacher, is a poetic writer and speaker. He can take a verse of Scripture, dig out its meaning, walk around it, and make it relevant to this day and hour—and

you'll love it—what he has to say and how he says it. As the blurb says: "*The Wind of the Spirit* blows across the miles, across the centuries, bringing a breath of hope into our twentieth-century society. It brings a proclamation of New Testament faith—so essential to any time—proclaimed in the prophetic voice of the master preacher."

**Toward Disengagement in Asia** by BERNARD K. GORDON. Prentice-Hall, Inc. 1969. 186 pp. $5.95.

The writer of this book is Southeast Asia Project Chairman, Research Analysis Corporation. With a fresh and original approach, Dr. Gordon examines the critical international issues in East Asia today. He does not say that we should pull completely out of Asia, nor get out now. But he does say that Asian effort and Asian manpower should become the primary means of providing for Asian security. He addresses himself to the question: How can the nations of Asia together organize Asia for its development in peace?

**Demands on Ministry Today** by GEORGE W. BARRETT. Seabury Press. 1969. 165 pp. $3.50.

In a day when men are turning from the ministry, Bishop Barrett feels that the ministry is a noble challenge; that clergymen must—in all honesty lead congregations, pioneer in theological thinking and moral issues, become involved in conflict in the parish and in the community of which the parish is a part.

**Dialogue Preaching** by WILLIAM D. THOMPSON & GORDON C. BENNETT. Judson Press. 1969. 158 pp. $4.95.

"The Shared Sermon," as the subtitle says, is an exciting new form of preaching. Two persons occupy the pulpit jointly; they share their ideas and open up a subject for further thought by the congregation. Two gifted authors analyze the nature, varieties, and functions of dialogue preaching.

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**Right:** **Dr. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed Forces Personnel**

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AERIAL VIEW OF BAGSHOT PARK

Since World War II, Church Houses have been put on a permanent footing in various parts of the world. One of these is Bagshot Park in England—which serves as a Depot for Chaplains and the Church House for the United Kingdom. Here groups of men and women of all ranks have met together and studied the Christian faith and its impact on their lives and work.

Turn to pages 10-15 and read the complete story.